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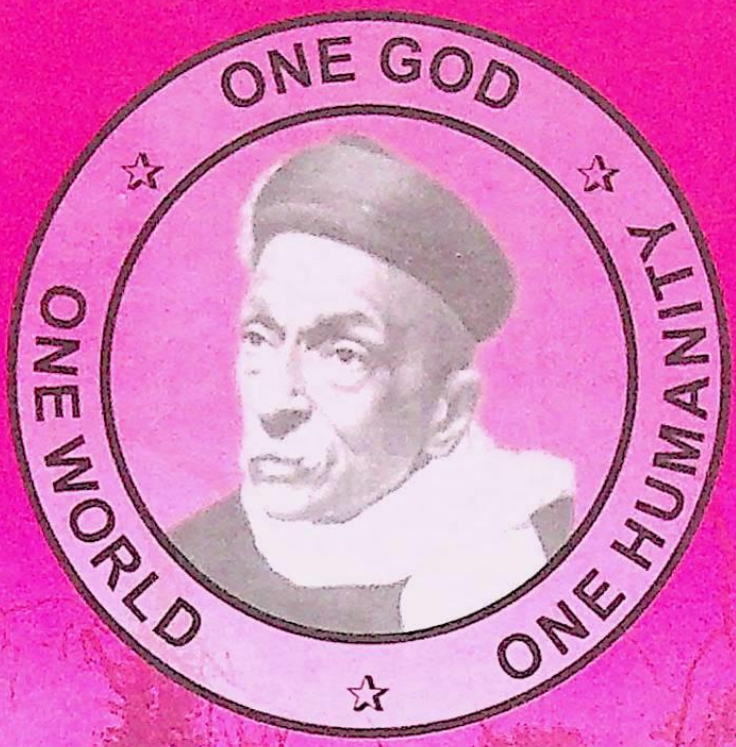
PATHWAY TO GOD



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PATHWAY TO GOD

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From the Editor's Pen....

Esteemed Spiritual Aspirants,

We wish you all a very happy New year 2017. May the dawn of New year bestow upon you all sound physical and mental health and may the Divine Grace holding your hands lead you toward your spiritual progression, the ultimate goal of the human soul.

..... as the years roll on one after another leaving behind the traces of what was gained and what was lost, Man the mental being is made to pause and ponder over his gains - gains on the material plane and losses on the intrinsic human values. At the same time he is left wondering about the fast spreading various faiths, isms, cults and man's search for peace in them. And the cream of our society viz., the youth is left wondering and questioning, 'if God is One, if all are equal in his eyes why so many cults, faiths, religions and their followers? Does God please by our devotion (Bhakti), or chanting (Naama) or our rites and rituals (Karma) or knowledge (djnaya)?"... a probing question indeed.

The only satisfying, convincing answer would be that basically we, human beings are different : some Sattvik some Rajasik some Tamasikin nature as the Divine preceptor shree krishna elaborates in Chapter 14-Gunatraya vibhaga.-

सत्त्वं राजस्मत इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।।

'Arjuna, Sattva, Rajas and Tamas these three Gunas born of Nature tie down the imprishable soul to the body. 'By permutation and combination even these impact on each other. However broadly they are classified as Gross Sattva, - true knowledge about material objects; Subtle Sattva- knowledge about God, Gross Rajas - inclination toward material objects; subtle Rajas-devotion (Bhakti) detachment (Vairagya) derived from subtle Sattva; gross Tamas -false knowledge; Subtle Tamas - ignorance, false knowledge and perverse knowledge.

Such being the case we can't expect the entire humanity to resort to djnyana(knowledge), Bhakti (devotion) or action - karma. There is a hierarchy in this Wheel of Time. Among people with intense knowledge devotion and action occupy secondary position; among those with intense devotion, knowledge and action will be secondary and among those having intense devotion knowledge and action will be secondary. But that doesn't mean that people should look down upon or be at dagger's ends over this. Each one in his own way is on the spiritual path. What is to be remembered is each human being follows his own predestined, pre-planned, well-charted out course. As such why conflicting ideologies leading to socio-political, religio-spiritual accidents? Once out of the house we are all one, all one creation of one Supreme Power, we belong to one religion viz., humanity, we all have a common goal viz., the well being and peace for mankind. .. Let's follow this and fare forward...

This issue fetches you a number of thought-provoking articles such as Metaphysical thoughts of Integral Humanism, Passing through laybyrinth of litigations..., Mysticism in Maharashtra, Osho on Parenting by scholars. We thank all the contributors.

We are greatful to the president, Vice-President Secretary and all the Members of the Board of Trustees for their encouragement in bringing out this issue. We are extremely thankful to Mr. Atul Bhatkhande of Impressions for their impressive task of printing this journal.

Wish you all an enlightening fare through the pages of Path way to God.

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

GLIMPSES OF SRI GURUDEV R.D. RANADE

I used to visit Sri Gurudev Ranade Ashram, Nimbal, with my grandfather / mother's father Srinivasrao Dabade and some other relatives from Vijayapura when I was in 1st and 2nd Standard (1956-57). Gurudev's divine personality and shining face, *dhyan* (meditation) and *bhajan* (community singing of hymns) in serene atmosphere of the Ashram left an indelible impression on me. I have an urge to share with you three incidents that are still green in my mind during my visits to Nimbal Ashram in 1956-57.

Once while alighting I was pushed out of the train at Nimbal Railway Station, I fell down on the railway track, My maternal uncle (B.S. Dabade) immediately lifted me up. When we reached the Ashram, Gurudev asked whether I fell down on the railway track, very much to our surprise. We explained to him the incident. He assured me of a long life albeit I might be required to encounter certain anxious moments.

I was down with whooping cough for a very long time. All the medicines that I tried proved ineffective. When I visited Nimbal Ashram Gurudev came to know about my cough and made the arrangements for *Maharajyanchya Golya* (a kind of black Ayurvedic pill prepared as per the prescription of Gurudev's Guru the Saint of Umadi) for me. Within a week I got rid of my whooping cough totally.

My father was a doctor and my mother was a disciple of Gurudev. During holidays I went to my parents' residence at Akkalkot and there I used to eat boiled eggs. Once, Gurudev asked me, "Do you eat *Andi* (an egg)"? I said, "Yes". Gurudev further asked, "Do you eat *Kombdi* (a chicken)"? I replied, "No. My mouth is too small to eat it (chicken)". At this point Gurudev laughed and lovingly advised me not to eat even eggs and I followed his advice

strictly. As I obeyed Gurudev's words, I believe, I could find a life partner who was a strict vegetarian and free from all vices even though he belonged to Police Department.

Thus, Gurudev has blessed me with a healthy and long life, sober husband, innate liking for *bhajan* and *dhyan.*

By
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(English rendering by editor)

VALUE OF BALANCE

'Success comes to the one who maintains balance, being equally master and child'.

CONTEMPLATION

We rarely offer advice unless we are confident that we know what we are talking about. But when we do make a suggestion, we expect people to act upon it. If they decide not to, we often take it as a criticism or the implication that they dont trust us.

APPLICATION

I need to maintain a perfect balance between being a master and a child. As a master I am able to offer others advice. But I need to maintain the consciousness of a child white listening to advice myself. That means being ready to accept comments or criticism without feeling hurt.

B K Dadi Janaki **365 Days of Wisdom**

METAPHYSICAL THOUGHTS OF INTEGRAL HUMANISM

(A paper presented at National Conference held at ACPR May 2016)

The philosophy of Integral Humanism was advocated by Pandit Deendayal Upadyaya (DDU). There is a reason behind advocating this. He observed that during the colonial period, India was having a definite goal to drive out the foreign rulers and achieve freedom. But in the post colonial period, the direction towards which India was supposed to go forward was not specified. In which direction India has to go forward?' was a question. He came across two alternative solutions suggested by others. One, we must start from where we have left one thousand years ago, when foreign invaders disrupted our life. Another was to follow Western way of life ideals and values. Having considered these two alternative solutions, DDU discarded both. In effect, he advocated the philosophy of integral humanism as a direction towards which India has to progress.

In order to construct the philosophy of integral humanism, DDU developed the concepts of an individual, nation, state, *atma*, *chiti,* culture, *pindanda, brahmanda* and the relation between individual and nation.

The present paper aims at exploring the metaphysical status of Integral Humanism advocated by DDU on the basis of the above mentioned concepts. In particular, is it classical theism, pantheism, panentheism or something else. In order to do so, the paper follows Charles Hartshorne, who suggested certain methods to understand the metaphysical position of the given concepts, and it falls back on the text "Integral Humanism" containing the four lectures delivered by DDU in Bombay on April 22-25, 1965.

I. The notion of a nation and the philosophy of organism.

1. DDU holds (1992: 13-14) that a nation like an individual has its self-identity, natural inclination, instinct and potentialities. The awareness of these will help an individual to experience happiness in all its endeavor. This awareness is possible if an individual is not under any alien rule and is independent. For this reason any nation or

individual always wants to be independent. And this natural instinct can be elevated to the level of culture.

Further, if the natural instincts of an individual are suppressed, or disregarded then there is a mental disorder, restlessness and dejection. As a consequence, his abilities slowly deteriorate and become perverted. Same case is with a nation. A nation, like an individual is a prey to numerous ills when its natural instincts are disregarded (DDU: 1992: 13-14)

From these expressions of DDU regarding a nation and an individual, we understand that he upholds philosophy of organism. As Hartshorne (1973: 191) says, an "organism ... is a whole whose parts serve as organs or instrument to purposes or end-values inherent in the whole." For Hartshorne, organs and organism exist. "A man is aware of realizing purpose, and he is aware of doing so through parts of his body. Hence he is aware that he exists as an organism 1973: 191). Hence, following Hartshorne, we can hold that DDU's Concepts of nation and individual imply the philosophy of organism.

2. Does DDU's philosophy of organism hold dualistic organism or monistic organism? Philosophy of organism can also be understood in terms of whole and parts. An individual as a whole has limbs as its parts, so also a nation as a whole has individual as its parts. If so, the question arises whether every whole is organic or some wholes are organic. This question is based on the assumptions that the whole like a mountain has parts but may not be organic. But as Hartshorne holds (1973:191), even the parts of the mountain serve the purpose whose realization is enjoyed by the mountain as a whole (1973:192). Even the parts of the finger serve the purpose whose realization is enjoyed by the finger. Further, finger is an organ of a larger organic whole i.e., individual which in turn is an organ of nation

which is an organ of larger organic whole i.e. world which in turn an organ of the Universe.

This implies that the entire universe is organic, which has molecules and cells as organic wholes. As Hartshorne says the "sub-molecular parts may contribute value in the form of simple feelings to the molecules and the molecules may contribute value to the cosmos". (1973:192).

Therefore the answer to the above question is every whole is organic and there is only one organic whole. And according to DDU it is clear that there cannot be dualistic organism, but can be monistic organism.

3. Now, the question is when a whole be inorganic? Based on the above discussion, it is clear that every whole is organic. But still both DDU (1992:13) and Hartshorne (1973:192) opine that there is a possibility of a whole being inorganic.

As discussed earlier, every nation or an individual has self-identity, natural instinct and potentiality. If these are suppressed or discarded then the unity of the nation or an individual is lost. Such a whole is not organized and thus is not organic. This idea is clear from the following expressions of DDU in relation to the nation.

He says, "a majority of those who lead the nation today as well as those who take active interest in the affairs of the country are not sufficiently aware" of the root cause of the illness of the country. (1992:13). Hence, "opportunists with no principles reign in politics of our country". DDU holds "parties and politicians have neither principles nor aims nor standard code of conduct. A person feels nothing wrong in leaving one party and joining another. Even alliances and mergers of parties or their bifurcations are dictated not by agreement or by differences in principles but by purely gains in elections or in positions of power...Now there is a complete license in politics...This situation must be changed otherwise unity and discipline cannot be there." (DDU: 1992:13). As

Hartshorne holds, "any whole which has less unity than its most unified parts is not an organism... according to organic monism, its most unified parts and some unified whole of which it is itself a part, must in all cases be organisms" (1973: 192).

II. Integral humanism and process philosophy:

1. DDU holds that India is at cross roads (1992:14) In the colonial period, India was having a definite goal to achieve freedom from the foreign rulers. After the colonial period, the direction of India was not specified. DDU came across two suggestions. One "We must start from where we have left one thousand years ago, when foreign invaders disrupted our life", (DDU: 1992:14) Another is to follow western way of life, values, and ideologies (DDU: 1992:15). Thus he states that India is at cross-roads but India is not sure which one is to be adopted. After considering these two alternative suggestions he discards both and advocates the philosophy of integral humanism. He gives the following reasons for discarding:
   i. So far as the first alternative suggestion is concerned, he holds that we cannot start from where we have left off one thousand years ago because "Nation is not inanimate object like a cloth so that weaving can be taken up after a gap in time" (DD: 1972:14).
   ii. That "it would not be rational to say that the thousand year old alien rule has interrupted the current of our national life so completely that from that time to this day we remained stationary and inactive.
   iii. Because during the alien rule, nation has "put her genius to work, in the changing circumstances to meet the challenges thrown at her" (DDU: 1992:14).
   iv. The nation has struggled to continue its life forward and to wrest independence from the aliens. "The Current of our national life was not interrupted but has gone on ceaselessly" (DDU: 1992:14).

v. Thus it is not wise to turn our nation back to some previous point where we were one thousand years ago which is also not possible, as it is not wise to turn water of Ganga back to some previous point at Haridwar. As the Ganga may not be crystal clear as it is at Haridwara, as it has absorbed numerous rivulets with all their refuse, but still it is the same holy Ganga and they have no separate existence but have become Ganga, in the same way, nation may be disrupted by invaders, but the inner current is not interrupted but glows onwards.

vi. Taking these views of DDU in account we understand that time in relation to change of nation is not cyclical but linear. That is, nation cannot be brought back any point of time in the past. The flow of time cannot be reversed. Any change in the nature of nation is an addition to it. And without losing its self-identity it continues to grow. By this nature of a nation we understand that DDU puts forth a process philosophy. As per process philosophy change in reality is always linear not cyclical, and any change in reality is an additional value to it and thus it is always in the process of growth towards perfection.

2. So far as the second alternative suggestion is concerned, DDU holds that we cannot even follow the Western way of life, values and ideals.

I. Because, the Western world that followed the ideals such as nationalism, democracy and socialism; have failed. "It is itself on crossroads, unable to decide what is good. Under such circumstances we cannot expect guidance from the west" (DDU: 1972:18).

Further, nationalism led to global conflict, "Democracy grants to individual, liberty, but the same is used by capitalist system for exploitation and monopoly. Socialism was brought in to end

exploitation but it eliminated the freedom and dignity of the individual" (DDU: 1772 : 22)

ii. As DDU holds, Western ideologies cannot be discarded totally. They are not the whole truths, but are partial truths. They add to the world knowledge. Some of them may be originated in a particular time and space with a particular context, but may be useful to other nation or individuals elsewhere at other times. Hence, it is not wise to ignore all together the development in other societies past or present. "Whatever truths these developments contain must be taken note of and accepted. The rest must be scrupulously avoided (DDU: 1992: 21), so that some mistakes done in the history can be avoided. "In brief we must absorb the knowledge and gains of the entire humanity, so far as eternal principles and truths are concerned (DDUU :1992 : 21).

This point is very significant to me to arrive at the conclusion that DDU's position is a process philosophy which is also called panentheism. As per the penentheism, an individual or a part cannot exist or be developed in isolation from the nation or whole. So also a nation cannot be so with other nations or the world, the whole influence upon the part and vice verse.

III. Integral Humanism and Panenthesm

1. Having discarded the two alternative suggestions, DDU holds that our culture can be a guiding factor for our nation (1992:23). Culture is our very nature, is the basis of independence. Independence in turn becomes an instrument to express our culture. Culture contributes to our progress and an effort to express it gives us the experience of joy. (DDU: 112:23).
2. What are the characteristics of our culture? As an answer to this DDU opines thus **(i)** Culture looks upon life as an

integral whole. **(ii)** It discovers unity behind diversity. "Unity in diversity and the expression of unity in various forms has remained the central thought of Bharatiya Culture". (DDU: 1992:25.) **(iii)** Survival of the fittest law is not the basis of our culture, but co-operation is the basis. **(iv)** The mutual co-operation sustains the life of vegetation and animal life. Animal lives and vegetation lives are sustained by obtaining oxygen supply and providing carbon dioxide respectively. **(v)** The relation among human beings and animals is natural. But this relation is short lived in animals because of lack of memory in them, hence they cannot build civilization. But in case of human beings, by this relation, they construct a more harmonious order in life, and knit the whole society in a single unit of co-operation. **(vi)** In order to build the harmonious order in life, values and traditions are built, accordingly standard of good and bad are constructed (DDU:1992: 26). The value that helps to unite the society is good and approved and that against unity is bad and not approved. This is called *dharma.*

3. DDU takes into account the integral life in connection with both society and individual. He says we "have thought of life as integral not only in case of collective or social life but also in the individual life" (1992:27). So far as the integral social life is concerned, co-operation, unity are the basis, and so far as integral individual life is concerned, purusharthas are the basis. In integral humanism, as all parts of an individual such as body, mind, intellect and soul, are important, so also all the purusharthas, such as dharma, artha, kama and moksha are equally important (DD&1992:29)

Based on views of DDU, we can sum up his thoughts in the following manner. There is a diversity such as nature, animals, human beings etc in reality. But reality is also striving for achieving unity among the diversity. Hence

there is also unity in reality. Unity and diversity are the two aspects of a single reality. From this we can hold that DDU's concept of integral whole and integral individual is the philosophy of panentheism. As per panentheism, the reality is a whole and contains parts. The whole and parts are mutually dependent. Whole cannot be without parts and parts cannot be without whole. Thus DDU holds that since reality is integral unity in diversity, this would be our guiding factor in both our goal and our path. (1992:32)

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PASSING THROUGH LABYRINTH OF LITIGATIONS BY THE SAINTS OF NIMBARGI SAMPRADAYA

Conflict is a very costly way of solving human problems and one significant form that it assumes is litigation. "Litigation," says Georg Simmel (1858-1918) - a German sociologist, philosopher and critic, "is a judicial form of conflict when an individual or group asserts its claims to certain rights on the basis of objective factors" (Vide Website). Here, it is a matter of critical importance to learn and understand how saints have passed through labyrinth of litigations of some kind or the other on the basis of their ethico-spiritual strength and thereby becoming role models to the rest and it is against this background the present paper portrays cases of litigations that have taken place in the life of some great saints of Nimbargi Sampradaya (NS).

To make the matter more coherent, in all six instances of litigation that have occurred in the life of the Saint of Nimbargi (the SN) (1789-1885) - the founder of NS, the Saint of Umadi (the SU) (1843-1914) - the disciple of the SN, Sri Amburao Maharaj/Baba (1856-1933) - the disciple of the SU, Sri Gurudeo R.D. Ranade (GR) (1886-1957) are cited and elucidated. The first two cases of litigation refer to the SN, third to the SU, the fourth to Sri Baba, and the last two to GR, the spiritual brother of Sri Baba.

According to the SN, it is imperative on the part of *Atman*/God that one should abandon all attachments. God wouldn't test the person further if willingness is shown to give up all the attachments. If all the qualities are renounced one by one and the devotee stands to serve Him only, He is pleased and propitiated. One can examine whether the same spirit has been demonstrated in the following incident of litigation.

On one occasion the full *Swarupa* (Self in the bodily form of a devotee from head to feet) of the SN insisted on him to hand over his cap. But the SN said to *Swarupa,* "It (cap) is mine." At this point *Swarupa* threatened, "Are you saying not giving it (cap) to me? I see that dung is thrown on you tomorrow. " The very next day the SN had to face the fake allegation of stealing the golden bangles of his old lady disciple Bheemabai — the sister of Gundopant (a Sub inspector of Police - Vijayapura).

As Bheemabai lost her golden bangles she called Gundopant to Devar Nimbargi to investigate the matter. She suspected the SN and therefore Gundopant directed the SN to be present at the Office of the Chief of the village and wait there. The SN understood the inner significance of the incident, and smiled. After sometime Gundopant accompanied by the SN visited the SN's home and offered sincere apologies to the SN as he couldn't see her sister's bangles but saw a number of valuable ornaments and coins there. However, the SN thanked Gundopant and said, "I am obliged to you for it was on account of you that I could see how rich my son is." The incident not only prompted the SN to compose the Kannada song, *Na Hyanga Badava, Na Hyanga Paradeshi, Nee enna saniyaviralu... ..*(How can I be a poor and how can I be an orphan, when Thou art with me) but made him thereafter to surrender totally to the will of God (Vide: Dabade 2014:7-15).

I now turn to the description of the second incident of litigation. Once the SN, as usual, gave discourse on spiritual problems, at the temple of Shri Bheemaraya in Devar Nimbargi. When the discourse was over, the disciples, as usual placed a coconut in front of the SN and put a piece of camphor on it and lighted the camphor (the advanced *Sadhakas* could "see" God's form in *Jyoti*). The widow of the chief of the village, who was there at that time got wild and shouted at the SN, "You old hag! Are you not ashamed to get lighted in front of you, when the great God Bheemaraya's idol itself is just in

front"! With these words she kicked the coconut along with the lighted camphor on it. The SN was very sorry and said, "So far you have been insulting my body and I have been bearing it up. Now that you have insulted my God, you will rue for it. Young lady, see what the old hag can do"! There was a suit pending for a long time, filed by the nephew of the widow of the chief against her for the chieftainship. Within a few days after the incident the court gave the judgement against her and she was denied all rights and powers as the head of the village and the nephew became the chief. Later she suffered from abject poverty (*Vide* Dabade 1998:57).

The third incident of litigation referred to the SU is as follows : The earlier *Samadhi* of the SN was constructed in the fields belonging to the chieftain and it was here that the SU could conduct two *Saptahas* (the SN's *Punyatithi: the Sapatah from Chaitra Shuddha 9 to 13, Guru Poornima Saptaha from Marga Shuddha* 9 to 15) from 1885-1900 smoothly. But the constructions of the *Bundh* in the fields in 1900 by the widow of the chieftain came in the way of conducting *Saptahas* there. Some went to the court against those who committed the sacrilege of the *Samadhi* and in order to protect the opponents the SU, went on fasting for 12-13 days and the case was withdrawn.

There was some *Drishtanta* (spiritual message) for the SU that he need not worry over the *Bundh* at Devar Nimbargi, but that he should take up a handful of mud from his original *Samadhi* and build a *Samadhi* wherever he likes and there shall be glory. Later on the SU could conduct *Saptahas* in places like Inchageri (*Vide* : Dabade 1998:77 and 85).

The fourth incident of litigation is centred around Sri Baba. Once a gentleman made up his mind to include the name of Sri Baba as a witness in his case. But Baba told him, "I don't recall properly the incident Which had taken place long back. I can tell whatever

that I remember. Hence, "the question remains as to whether that would be of any help in the matter and it is better if you do not consider my name in the list of witnesses". Notwithstanding, the gentleman included Baba's name in the list of witnesses and Baba was summoned to appear in the Deevan court - Vijayapura. The gentleman took Baba to his advocate's house, where Baba was not shown any respect by the advocate. Albeit the advocate knew that Baba had earned the reputation as a saint, he was made to sit on the floor in the courtyard and the advocate himself on the chair. This did not disturb Baba's mind at all. Baba asked the advocate what kind of work I have been called here"? The advocate replied, "You are called here to make you understand how to give witness in the court". Baba told the advocate, "I know how to tell whatever that I know in the court if it puts the question. That need not be taught to me. The advocate realising that this kind of witness would be of no help to his client, asked Baba to leave the place. Baba left the place without discussing anything about it and told his disciple "Let's go immediately. It's late for evening meditation". (*Vide :* Tulpule 1955:118).

Finally, the account of the last two instances of litigation that have taken in the life of GR can be given. It is interesting to note below how GR reacted magnanimously to the suggestion offered by Sri Gopalrao Gajendragadkar (GG) (Director of Belgaum Bank Ltd. and Retd. Deputy Collector) at Nimbal to issue notice to Allahabad University in connection with the payment of amount soon. The conversation between GG and GR is thought provoking.

GG: You are to receive a good amount from the (Allahabad) University, aren't you?

GR: Yes, the University is to pay me some amount.

GG: Will you kindly deposit it in our Bank? We shall give you a good rate of interest and we too are benefitted.

GR: I shall consider it when I get the money.

GG: When do you to expect to get it?

GR: I do not know. The University will pay when it will be convenient for it to do so.

GG then intervened in the talk and suggested that if the amount is due and not paid soon, we can give a legal notice to the University to make it pay soon. GR became a little perturbed and said, "The University is in financial difficulties and I cannot think of giving a notice to it for payment of my money. No. No. I shall not demand it this time. It will pay me, when it will be possible for it to do so. I would forego my claim rather than give a notice for payment" (Vide for details Kulkarni (ed.) 1990:93;

Regarding the stand taken by GR on the term 'Opponents' in the last incident of litigation. S.D. Dabade (1974:22-24) writes:

"GR owned lands in Ramdurg and Gonanagar. The Bombay Tenancy Act was to come into force. Under the Act the tenants were to become owners being the tillers. Mr. Digambarpant Mhaiskar, a disciple of GR, was managing these lands. He had taken documents from the tenants that they were tilling the lands as servants and not as tenants. After the Act was promulgated, the Manager came to Nimbal along with the cultivators. They all met GR and narrated the facts. GR called the late Barrister M. P. Anklikar, Mr. S.M.Wali the then Assistant Commissioner, Indi and myself and told us that we should settle the matter in such a way that injustice should not be caused to the tenants or himself. The tenants were called into our room. They admitted that they had given in writing they would not claim the rights of tenants under the Act and they were willing to cultivate them as servants of the landlord (GR) and should be allowed to cultivate them in future also. This was communicated to GR who told Mr. Mhaiskar to continue the lands to be cultivated by them in future.

Then they went back to their place and after a week or so wrote a letter to GR as follows:

"Though we had agreed to continue as your servants and cultivate your lands, we are sorry to inform you that our sons and other members of our family are not agreeable to the arrangement".

GR then told Mr. M.P. Anklikar and myself to take such steps as were suitable. We both went to Ramdurg and filed applications to get them evicted. The matter came up for hearing. The tenants would come up to the court building and would not enter the court-room to adduce their evidence. After giving them three chances the Mamaltdar (Tahasildar) recorded evidence on behalf of applicant (GR) and examining the documentary and oral evidence, gave his verdict in favour of the applicant (GR). They went in appeal to the Revenue Assistant Commissioner who rejected the same. Also their revision petition to the Revenue Appellate Tribunal and the Writ to the High Court was summarily dismissed. On receipt of the certified copies of these decisions GR sent for me and asked me to read them. I then started reading first the decision of the Mamaltdar and began reading the names of the parties. When the names of the cultivators were read they were described as "opponents" and hearing this word he asked me to stop and took exception to the word "opponent" which according to him was jarring. I explained to him that the Act itself describes the parties as such. He then said, "I have no opponents and these people are not my opponents". All my efforts to convince him that the words were used in the court language were of no avail and he did not agree and walked into his room and sat for meditation".

To sum up: i) Total surrender to Divine will lead to protection; ii) One pays heavy price for offending God; iii) When one door for spiritual practices remains closed, the other one opens; iv) Even while facing the problem of litigation, adhering to ethico-spiritual

principles is indispensable; iv) Showing compassion to the helpless constitutes the fundamental principle of spirituality; iv) Saints have no foes.

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OSHO ON PARENTING

You will be gone soon but the children will be here. And nobody can manage anybody else's life. Though they are with you, yet they belong not to you. You may give them your love but not your thoughts for they have their own thoughts. You may house their bodies but not their souls, for their souls dwell in the house of tomorrow, which you cannot visit even in your dreams. God will take care. It is none of your business to be too concerned. Whatsoever we can do, we do, but one should not hanker about things going the way you want. That is very egoistic.

You have given birth to a child, but once he is out of the womb he is free of you. First he depended for his breath on you when he was in the womb. Then he will take his own breath.

You don't say

What are you doing? Are you trying to be free of me? Trying to be independent?'

You feel happy that your child is breathing.

First he will take milk from you, then one day he will start eating on his own.

First he will go on clinging to your apron and then One day he will leave it.

You will be happy because the child is growing, becoming mature. Then finally one day he falls in love with a woman. He has found his woman, so he will go on his own way.

Bless them, and whatsoever happens they have to find their own life and their own meaning to life.

Now you are free. Just try to find your meaning, your life, your goals, and devote the few days that are left to the search of the ultimate.

Don't be concerned with ordinary things. I have never seen a single parent who is happy about their children.

Nobody is ever happy. Even the father of Buddha was not happy. He was very very annoyed because his son turned out to be a beggar. He became a sannyasi and the father was hoping he would become an emperor. He crashed all his father's hopes.

One thing is certain — that the child is not here to fulfill your expectations.

The child is here with his own destiny and he will unfold his own destiny. You are trying somehow to direct his destiny and that is going to be frustrating. So if the child becomes a thief or a murderer, of course the parents feel bad, and it looks logical. But even if he becomes a Jesus or a Buddha, then too they feel frustrated because they have their own ideas and the children try to do their own thing.

Accept and bless them. They have to find their own ways. Who are we to interfere? And how can we?

Pray for them but leave them on their own. You try to grow yourself.

Courtesy: **Light of Soham**
Soham Foundation, Vadodra

'When some great sorrow like a mighty river, flows Hero' your life with peace-destroying power and the nearest things are swept from your sight forever, Say to yourself them that in this most crying hour

'THIS TOO SHALL PASS'

- Arty Periera : Banish your Blues

SUBLIMITY AND INEFFABILITY OF MYSTICAL EXPERIENCE

Prof.R.D.Ranade's philosophy of Sublimity and Ineffability of Mystical experience reflects in his daily life activities and it can be observed only by the aspirant who travels humbly and lonely on the spiritual path and also who is blessed with divine grace. Prof.R.D.Ranade selected a wonderful poem of Saint Kabir in which Kabir had described the sublimity and ineffability of mystical experience which shows that if someone tries to search the experiences of Prof.R.D.Ranade then he will understand that how Prof.R.D.Ranade had touched the growth of spiritual experiences.

"chuvat ami ras, bharat taal janh,sabd uthe asmaani ho.
saritaa umdi sindhu ko sokhe,nahi kachu jaay bakhaani ho.
chaand suraj taaRaagan nahi vanh,nahi vanh rain bihaani ho.
baaje baje sitaar baansuri,rarankaar mridubaani ho.
koti jhilmile janh tanh jhalke,binu jal barsat paani ho.
das avataar ek raat raaje,asusti sahaj se aani ho.
kahe kabir bhed ki baate,birlaa koi pahchaani ho."[1]

Prof.V.H.Date has explained the spiritual meaning of whole poem in his book 'A Rosary from Saint Kabir', "Exactly at the flooded pool from where trickles the sweet juice of nectar, arises the sky-rending unstuck melodious sounds of flutes and other musical instruments. Along with them springs up the sweet notes of the utterance of the Divine Name, Rama. Neither are there the Sun, nor the Moon, nor the stars; neither there is night, nor the morning twilight. There are however, innumerable flashes of lightning, rains of light without water panorama of all the ten incarnations of God during one night only. How wonderful it is, says Kabir that out of my

mouth come the praises to the Lord without any efforts. Rare is the person who can understand the secrets of this all.[ii]

Kabir tells us in this present poem that 'chuvat ami ras, bharat taal janh, sabd uthe asmaani ho' which means in the words of Prof.R.D.Ranade "when the lake becomes full on account of the oozing of the mellifluous juice, then a sky-reaching sound breaks forth as a submarine volcano in eruption might send its waters into the sky.[iii] If we critically study it with analytical approach then there are following main points that arrest our mind:

- Oozing of the mellifluous juice.
- Cells.
- Lateral ventricles.
- Sound.

What are these, where are these and what is the cause behind them?

Cells and lateral ventricles are related to brain anatomy; oozing of mellifluous juice is related to physiology and sound is the mystical experience which is phonic in nature. When a devotee is doing meditation on the Name of God, i.e. when he is repeating the Name of God imparted to him by God-realized Saint, then the ambrosial juice releases into the lateral ventricles of the brain from the body cells and unstuck sound upraises. Prof.R.D.Ranade had further elaborated in rising growth in another poem of Kabir so far as psychological and moral effects of spiritual realization of his own spiritual experience are concerned. He said, "As a consequence of hearing Anahat sound, the cells of the brain begin to discharge mellifluous juice in the lateral ventricle which becomes like a lake."[iv]

The Present writer wishes to say that Prof.R.D.Ranade experienced the Anahat sound first time in his life when he was 23 years old and he was living in Pune and he was devoted with full

attention to God. He narrated in his book 'Pathway to God in Kannada literature' as, "There was a priest named Dambhat, who used to ring the bell in the temple of Siva near the house in Pune where I was studying then. Those bells began to ring in my ears also. I did not know whether it was a bell in the temple or in the heart that sounded. I never knew till then anything of this kind of experience at all. I never knew it from anybody. So I was really perturbed; I did not know what to do and whom to ask. Then all of a sudden it happened that a friend of mine, the late Shri S.V. Mhaskar, sent me a copy of the Volume II of Shankara Granthavli, Mysore Edition, by mere chance. And as soon as I casually opened a page, I saw the verse:

Naadaanusandhaan namostu tubhyam tvam saadhanam tatvpadasya jaane, bhavat prasaadaat pavnen saakam viliyate vishnupade mano me.

Salutations to Thee, Oh Divine sound: I know thee to be the means of attaining the beauty, merge in the holy feet of Lord Vishnu). This is the solution which I found in the above verse contained in the Yogataravali of Sankaracharya. That came to me as a sort of encouragement."[v]

In the second stanza of Kabir's above poem, saritaa umdi sindhu ko sokhe,nahi kachu jaay bakhaani ho. Prof.R.D.Ranade explained, "The river overflows and engulfs, and even soaks up the ocean. This is as much as to say that the Self of the aspirant becomes so expansive that it envelopes the Brahma itself. This phenomenon of the river absorbing the ocean cannot be explained as Kabir had said."[vi]

In the third stanza, "chaand suraj taaRaagan nahi vanh,nahi vanh rain bihaani ho; In such a state of spiritual experience, there is neither the sun nor the moon, nor the stars, neither day nor night."[vii]

In the fourth stanza, "baaje baje sitaar baansuri,rarankaar mridubaani ho; Various kinds of musical instruments produce each its own harmony and further there is a rarankaar of soft words.[viii]

Prof.R.D.Ranade has described the meaning of word rarankaar, "it is not merely the sound of musical instruments that breaks forth, but veritably the words "Rama Rama" with slender tunes at the time of the Samadhic experience of the aspirant."[ix]

Also there is another spiritual experience of Prof.R.D.Ranade in 1920. He was at Inchgiri that time along with his Spiritual brothers Saint Amburao Maharaj, Kakasaheb Karakhanis and Jagannath Lele. One day He went to Kakasaheb Karkhanis and asked him about the sound of mingled, indistinct words which was buzzing near his ears. Kakasaheb could not answer him and suggested him to ask Saint Bhausaheb Maharaj. After 7 or 8 days, he again went to Kakasaheb and told him that the buzzing and indistinct sound had become clear and it was the sound of the Namas (names) of different Sampradaya (religious faith). Then they both went to Saint Amburao Maharaj's room and asked him about the Namas he had heard. Then Saint Amburao Maharaj was overjoyed and replied:

'Ninna naamakke naam aaged, inn naam kodlikke addiyilla.

eig eshto mandi naam kodtaar, avrige hing naam aagedenu.'

Which means - "Namas have sprouted from your Nama. Now you are empowered to initiate others into Spiritual life. At present there are some persons who are giving initiation but have they really any Namas sprouted from their Namas like this? This incident tells us about the Spiritual growth and achievement of Prof.R.D.Ranade.

Now the Present writer would like to illustrate a similar incident about Prof.V.H.Date's wife Smt. Maalti Vinayak Date (Mataji) who got initiation in 1932 by the grace of Saint Amburao Maharaj. By the grace of 'Sadguru' and intense devotion, she had a similar

experience. "During Kaakad Aarti, we used to recite the song of Naamdeva 'Dhol damaame garjati, pudhe vajantri vaajati, kaakad aarti hoti, Paandurang raayachi. Singh Shankh naad bheri, gajar hoto mahadvari, keshaw raaj vitewari, Nama charni vandito." Once after the recitation of this song Mataji said, "In this song of Namdeva, He is worshipping Pandurang, and during worshipping various musical instruments like drums, cymbals, dundubhi, vajantri are played. This is all his experience." And she used to hear similar type of unstuck sound 'Anahat sound' after the end of Bhajans. Once she heard the Anahat Sound of Ratriche Bhajan in very sweet notes. Then she said, "This is the Grace of Sadguru, and this is the experience of Namdeva Maharaj in which Lord Vitthala is standing on a brick before him and he is bowing towards Him. And she related this with her own experience she had on 22nd June 1992 in which she went for morning walk with Prof.V.H.Date. She could not remember the place, but after coming from the walk, when they entered their holy home 63, Jaswant Sarai, then Prof.V.H.Date went inside His Samadhi room and went invisible in the Samadhi. She further told us that here our Sadguru is Lord Vitthala and when she used to bow down to the feet of Prof.V.H.Date's Samadhi then she used to hear the Namas of God 'ShriRam ShriRam ShriRam' springing out of the Samadhi.

In the fifth and sixth stanza, koti jhilmile janh tanh jhalke,binu jal barsat paani ho; das avataar ek raat raaje,asusti sahaj se aani ho; Crores of lightning are illuminating everywhere; rains of light are showering down without water.

Prof.R.D.Ranade explained the sixth stanza as, "Now this is open to two interpretations: all the ten Avatars are incessantly and continuously present before him, or otherwise, all the ten Avatars pass before him in a cinematographic show in one night. There are thus outbursts of involuntary praise: asusti sahaj se aani ho - How

could one describe the value of that experience? Words fail to describe it adequately. It is the experience of eternity being compressed in a single moment, which fills the aspirant with the consciousness of the infinite power of God."[x]

And in the last stanza, "kahe kabir bhed ki baate, birlaa koi pahchaani ho; Says Kabir, these are serious and secret matters, which rarely anyone is able to comprehend."[xi]

i Ranade, R.D. – Parmarth Sopan, pg. no.232

ii Date, V.H. – A Rosary from Saint Kabir, pg. no.121

iii Ranade, R.D. – Pathway to God in Hindi Literature, pg. no. 259

iv Ibid, pg. no. 261

v Ranade, R.D. – Pathway to God in Kannada Literature, pg. no. 249

vi Ranade, R.D. – Pathway to God in Hindi Literature, pg. no. 259

vii Ibid, pg.no. 260

viii Ibid

ix Ranade, R.D. – Pathway to God in Hindi Literature, pg. no.260

x Ibid, pg.no. 261

xi Ibid

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DHARMA CENTRICITY : THREE PERSPECTIVES; VEDIC, INTEGRAL HUMANISM AND ARTHASHASHTRA.

The paper is developed with the help of following points divided into three sections.

Section I deals with Dharma Centricity of Vedic philosophy and the main points are as follows:

- Everything is manifestation of Rta which is the cosmic order.
- Order is inbuilt in nature and society.
- All manifestations are necessarily interlinked, inter related, interdependent etc.
- No other species expect human person is capable violating this in-built order.
- So human person has to consciously make effect, not to violate the order.
- This becomes possible by doing one's duties and leading a duty centric life.
- This duty centric approach is same as Dharma Centric approach.

Section II deals with meaning of Dharma and Dharma centricity in the philosophy of Integral Humanism:

- Deendayal Upadhyaya gives importance to interrelatedness and interdependence inbuilt in the Universe.
- Dharma as duty or obligation is given secondary importance.
- Dharma as Integral approach guides life cycles of society as well as human persons.
- The traditional Indian perspective being Dharma centric is holistic and is also at the root of Indian concept of nation.
- Hence, this is the *citi* of or self of Indian culture.

- It is the Eternal truth so at the social level also good governance is Dharma Rajya in the above mentioned sense. It is full of harmony and peace.

Section III deals with the contents of Dharma Raiva of Integral Humanism and Arthashashtra which is developed in the following way :

- Integral Humanism maintains that Dharma Rajya should provide purposeful employment to have at least minimum standard of living. In Arthashastra it is expressed as * Praja Sukhe Sukham Rajnah'.
- Integral Humanism maintains that behaviour of the members should be virtuous and should culminate into sacrificing of excess accumulation. According to Arthashastra the same is explained in the sutras such as 'Ari Shadvarga Tyagena'or 'Rajrishi Virttam'.
- According to Integral Humanism, development of technology, proper use of natural resources and safety of the country are important contents of Dharma Rajya. Arthashastra explains this in various topics such as ' Vidyasamuddesha' 'Rajrishi Virttam' or complete second book Adhayaksha Pracharah'.
- Integral Humanism gives importance to taking decisions with reference to context. Arthashastra explains this with help of concepts of 'Sva Dharma" Vishesha Dharma' etc.
- Another important content of Dharma Rajya of Integral humanism is respect for value based life, Indian culture and humanity in general. Arthashastra explains this with help of Sutras such as Virtha Sayoga or Sutras form the chapter 'Shadgunyam'.

Section IV speaks about relevance of all the three perspectives in contemporary society.

Section I

Dharma as explained in Vedic philosophy

Rta

The Vedic sages saw the order in the universe. They saw the creation of universe as manifestation of Divinity which is infinite, unmanifest. The manifested universe is governed by the Divine order, system, discipline which is called Mahan Rta, i.e., Rta the Great. According to the Vedic sages the Mahan Rta is unseen, as it is the Great Principle. However in the manifest world, Rta is also manifested in the form of moral law, which was later given the name of Dharma. Rta as moral rule is empirical or this worldly manifestation. What is very significant is by protecting the moral rule, the cosmic rule or order is protected. Hence every human person has the moral responsibility to protect the moral order. Human person should not behave contrary to moral rule as it will threaten the cosmic order. Rta or moral order was believed to be the natural rule, which ought to be followed. It was that order which governed the relationships between individual human persons and social institutions like marriage and family. The moral virtues are eternally respectable as they are necessary for preserving and sustaining the order both moral and cosmic. Even according to Jnanesvara, the Divine purpose of creating the universe can be fulfilled only when the social institutions are protected and sustained in their totality with purity.

The idea of dharma is a logical development of Rta. Brhadaranyaka Upanishad 1.4.10-14 says that the principle of Dharma is very powerful. It is the Truth and the both are identical.

Mahabharata Shantiparva 109/11 says that due to dharma people are sustained.

Rna is closely connected with both Rta and Dharma. The concept of Asrama is built on the idea of Rna. Rna literally means the debt or that which is borrowed from others, which is to be returned without any excuse. The Vedic tradition speaks of three such debts, viz., Deva rna, Rsi rna and matr- pitr-rna. Taittiriya Upanisad or Aranyaka 6/3/10/5 speaks of the three rnas. Satapatha Brahmana 1/7/2/1-6 also speaks of the rnas.

Deva-rna is the debt which is due to the support of cosmic power which supports the manifested plurality. To repay the divine debt and to express the gratitude towards the cosmic power is possible by performing yajna, i.e. sacrifice. Yajna is seen as a symbol of cosmic order, i.e. the Mahan Rta Yajna is seen as a symbol of cyclic nature of orderliness of the universe. Bhagavadgita's famous verses 'yajnad bhavanti parjanyam, parjanyat annasambhvh' etc. speak of the cyclic order of Mahan Rta. So doing yajna was a necessary duty of a human person to repay the debt. Taittiriya Upanisad 6/3/10/5 further relates the rnas with the concept of asrama and says that a householder, i.e. a grhastha has to repay the divine debt by worshiping fire at home and performing sacrifices three times in a day. Even Chandogya Upanisad 2.33.1 mentions that a householder has to perform yajna, has to conduct study, i.e. adhyayana and has to give donations, i.e. dana.

Rsi - Rna is created due to the creation of the world of knowledge. The creation of culture and civilization is possible due to knowledge. It is obligatory to protect the world of knowledge and to ensure its progress, for the material and spiritual progress of the human society. This debt is paid by learning, teaching, creating new ideas, etc. That is why a pandit, a scholar (anucana) is called the protector of the store of knowledge (nidhigopa). This is to be party paid by a brahmacari, i.e. unmarried learner and partly by a grhastha, i.e. a householder.

It is the third rna which is directly related to both marriage and family that is, matr-pitr-rna. It is the debt of the ancestors. Human birth is always considered as very significant, as of all the births only in human birth pursuing the spiritual goal is possible. The human birth is possible because of the parents, hence expressing the gratitude towards parents is very essential. To pay this debt it is obligatory to marry, to procreate, to establish a family. To nourish and nurture the children, to make them responsible, just, good human persons.

Marriage was deemed necessary not merely for gratifying the natural urge but also for setting up a happy home and nurturing progeny to continue traditions of dharma. Dharma is thus protected by two primary social institutions namely marriage and family. It is the same dharma which is responsible for sustain of other social institution and creates harmony amongst them.

The Vedic world view as manifestation of Mahan Rta can be well explained with the help of a wheel (chakra). This may be explained in both 'Human' centric way or Cosmo centric way.

Let us see the later way viz Cosmo centric way. It is the manifestation of the unseen Infinite Rta/ order, that is the Universe. It expresses itself into the world of beings; a circle of beings included in the bigger circle of the universe. Then there is the world of plants, animals, birds, etc. This is called Nature. It also expresses itself into the world of human persons. All these manifestation are not isolated but are interdependent. It is this inter-relatedness or interdependence which results into harmony and peace. To put it in different way plants, animals and human persons are dependent on one another for their survival, e.g. without the Nature the world of human persons will not be able to survive. To recognise the importance of this 'interdependence' and to behave respectfully to

maintain the relations of interdependence is dharma, and also to lead a harmonious life while performing one's duties is also dharma.

What is true of the interdependence of Nature -Man is also true of relation between human person and family, family and society, society and state, state and nations, and between nations of the entire world.

Dharma centric approach always asks oneself what one can contribute or one can repay in order to maintain the harmony. Dharma centric approach is one which believes that well maintained interdependence will lead to harmony and peace, otherwise there will be conflict, tension, unrest etc. in the world. According to this perspective man is not alien to any of the social institutions like marriage, family, education, work, state etc. but all these social institutions are very essential for one's material and spiritual progress. (As already explained in the earlier part of the paper). All these institutions are related to each other by way of interdependence and form a complete whole. The whole is made up of parts but parts do not exist independently.

In this circular system the interdependence of each other may be explained with the help of either interlinked circles at the same level or the interlinked circles expanding in the outer direction formining an infinite spiral. They are not conflicting with one another as harmony, system and order is inbuilt in it, they function as complementary to each other, and thereby creating conditions suitable for spiritual elevation of human person.

It is this holistic way which is integral way. It is the way which is 'Dharma centric', which also is known as Rtasya Pantha according to Rgveda. Following the path of virtue and obligations, for the sake of harmony and peace is nothing but Yajna (sacrifice) as explained in Rgveda, Upanisadas as well as Bhagavadgita. It implies sacrifice for the sake of others. It may be individual sacrificing for the well being

of social institutions such as marriage, family, education, work , state , nation state , or may be the well being of whole world. It advocates the life of restraints for the sake of inner harmony and well being as well as the harmony and well-being of the outer world of human persons, as well as Nature. Vedic tradition asserted the unique nature and superiority of human person compared to other species, as human person is capable of using intelligence in order to develop sustaining harmonious relationships with other forms of life and human being to consciously aspire for evolving into higher strata of consciousness.

Section II

Meaning of Dharma and Dharma centricity in the philosophy of Integral Humanism :

Integral Humanism of Deedayal Upadhaya is also based on the interdependence of wheels operating within the big wheel of this Universe. Hence Dharma (Rta) i.e. order, harmony, interdependence explains the holistic nature of its functioning. According to Deendayal Upadhyaya a human person is "one who thinks about the sustenance of the society, one who possesses qualities essential for integrity of the social order, one who earns wealth and enjoys pleasures without upsetting the balance of society, and one who with restrained and concentrated mind pursues any path of worship suited to his aptitude and strives to attain the final goal of life." (Integral approach New Delhi. Deendayal Research Institution 1979).

According to Deendayal Upadhyaya, it is the philosophy of life based on harmony, love, feeling of unity in diversity, as the whole creation is based on harmony, co-operation, interdependence. In keeping with the Vedic perspective, he has put forth the thoughts about integral humanism.

According to him it is the same force functioning in the outer world, as well as the inner space i.e. human consciousness which is

also having similar features such as love, harmony, balance, interdependence etc. As is discussed earlier in this paper, it is holistic world view of Dharma.

It is this Vedic world view, which he calls traditional Indian perspective is also at the root of the Indian concept of nation or nationality. It is a world-view which emphasises interdependence (big wheel and smaller wheels), and unity in diversity. So, individual human person, social institutions, state, nation, nature, everything is inter-connected with one another and not contradictory to one another. Dharma is not conflict and competition, but harmony and co-operation. It is not for mastery at the outer world but mastery at the inner world i.e. the self, the cit. It is the very source of happiness. (Samasyaen - 79 - 89) For him this is the ideal of traditional Indian national life, the purpose of its existence, its cit i.e. consciousness.

It is Dharma-centric life force, which runs through all the wheels, from the smallest to the biggest, or from microcosm to macrocosm. He was of the opinion that not only the life of individual human person should be based on, and governed by Dharma but the life of Indian society, state nation also should be Dharma-centric. It is the holistic view of society which helps to overcome isolated, fragmented view, creating the conflict between the coexisting and interdepending wheels operating within the integral whole.

In the Integral humanism both the individual and society are like the indivisible unity. Both can fulfill their distinct interests without suppressing each other. Both are responsible for natural growth of each other. Both are able to enjoy freedom having faith in Integral perspective.

Deendayal Upadhyaya, like Vedic philosophers, holds that it is the freedom of the highest type which is the goal of entire manifested world, where the whole world becomes like one's own Home. It is a true freedom to be in harmony with one another at the outer and the

inner space. At the inner space it is integration of one's physical, mental, emotional, psychological, intellectual and spiritual powers for the well being of oneself and for others. It is the link which binds the individual and the social in Integral humanism of Deendayal Upadhyaya.

Like the Vedic perspective, Deendayal Upadhyaya holds that dharma is not decided by the rule of majority, or even by the people. It is eternal. It is Sanatana, it is the Truth. Good governance must consist of the principle of Dharma. It is Dharma Rajya for the total well being of individuals as well as all social Institutions. What is significant is, Kautilya in his Arthashastra has also put forward dharma-centric perspective, where the governance is called Dharma Rajya. The political and economic contents of dharma rajya of Arthashastra and of Integral humanism are worth comparing.

The content of 'Dharma Rajya' of integral humanism are picked up from 'Concept of Dharma in Deendayal Upadhyaya's Thoughts' written by Chaturvedi Badrinath. This author has referred to Deendayal Upadhyaya's writings such as ' Samsyaen ' * Disha ' and ' Manavavada.' The five important features of Dharma rajya of Integral Humanism and Arthashastra are compared in the following way.

Section III

The contents of Dharma Rajya of Integral Humanism and Arthashashtra

(a) Integral Humanism states " assurance to each individual of a minimum living standard, which will imply an assured opportunity to every able bodied individual of purposeful employment."

In the Arthashastra while discussing the duties of a King i.e a socio-political Dharmic leader, it is said that leader has to be active, to keep his people active and not lethargic (1.19.1 to

1.19.5) while explaining the work schedule for the king it is said that during the first eight part of the day, he should listen to measure taken for defence and accounts of income and expenditure (1.19.9). The enlightened leader (Rajarshi has to take care of Praja Sukha i.e well being of his people (1.19.22) and for well being of his people it is very important to make sure that every person/ citizen is able to get livelihood to maintain minimum standard of living.

(b) Integral Humanism is insisting "inculcating of values and virtues in life to everyone i.e. from top leader, followers, ministers, secretaries, up to lowest person in the society/ state. So it is said "The increasing prosperity that will offer the means to the individual and to the nation to enable them to contribute in the light of their distinctive consciousness, citi, to the progress of the world."

Arthashastra, while explaining the concept of Enlightened leader gives importance to value inculcation in a sutra ' ari sadvarga tyagena' (1.6.3), where it is clearly and elaborately explained the need to restrain one's anger, lust, greed, vanity, etc. which are known as six enemies. (Shadripuh). King or the enlightened leader is advised to be virtuous so that the people, the masses as well as ministers and other also would follow the leader. (Yatha Raja thatha prajah). The enlightened leader (Rajarshi) is the Swami (master / chief) of the wealth of kingdom/state but is not the enjoyer of the wealth as he ought to control greed or lust, so the followers of this leader also develop similar attitude to non attachment towards the wealth and distribute the excess for the well being of others.

(c) Integral Humanism's next important feature is "Taking into account the productive potential of the nation, to develop appropriate technology, to husband the natural resources and to arrange for the safety of the country."

In Arthashastra also we find an elaborate explanation of these features. Let us first look at the sutras about the safety of the country. While giving the daily duties of the King, it is said that during the first part of the day early morning, a leader/king should listen to measure taken for defence (1.19.9) and during the fifth part of the day acquaint himself with secret information brought by the spies (1.19.13). During the eighth, he should deliberate on military plans with commander in chief (1.19.16), During the first part of the night he should interview secret agents (1.19.18). While commenting on 'Rajarshivrttam' in Arthashastra it is said that by abandoning the aggregate of six enemies the leader should attain knowledge by attending on learned wise, old persons and observe things through the eyes of spies. (Vrddhasamyogena pranjanam, carena caksuh)

The next part immediately refers to Uttanena, Yogaksemasadhanam, i.e. an enlightened leader should obtain means of prosperity and well being by strenuous efforts, make judicious use of wealth doing good to people (Lokapriya tvamarthasamyogena, hiteavrttim) krishi, goraksa, vanijya i.e. agriculture, cattle breeding , trade commerce, industry etc form very important part of education of a leader. In Vidyasamuddesha it is very clearly stated (1.4.1) that encouragement to all these activities are useful, as it brings grains, cattle, gold, other metals, and forest products. All these would bring prosperity to people and support treasury.

The entire second book of Arthashastra is about authority regarding various professions. (Adhyaksha Prachara) All these authority are appointed to encourage the productive potential of the nation, to develop appropriate technology and to husband the natural resources. (Integral Humanism) Here are some

names of authorities of important professions given in the Arthashastra. (List is illustrative)

- (2.12) Authority of mining operations.
- (2.14) Superintendent in the office of goldsmith.
- (2.16) Authority of commerce.
- (2.17) Authority of forest products.
- (2.23) Superintendent of weaving.
- (2.24) Superintendent of agriculture.
- (2.29) Superintendent of cows.
- (2.30) Superintendent of horses.
- (2.31) Superintendent of elephants,
- (2.28) Superintendent of ships.
- (2.33- 34) Authority of chariots and infantry.
- (2.18) Authority of Armoury.

The list includes trade, commerce, industries, cattle breeding, agriculture etc. and it also throws light on organised efforts made to maintain safety of inner and outer.

(d) "The question of ownership of different industries, whether it shall be with the individual or the state, or any other organisation shall be decided on the basis of what is most practical" This is the position taken by Integral Humanism. What is important is understanding the need of a situation or context of a particular situation. This is called Vishesha dharma i.e. behaving or doing the duties, adopting the policies as per the need, or context of a situation. This idea is also expressed in the concept of svadharma i.e. duties of each individual determined by one's occupation, profession and one's stage in life. The concluding part of 1.4.1 of Arthashastra, it is said that a leader, who is enlightened one, (learned, wise and spiritual) enforces law taking into account svadharma and brings happiness to his people.

e) 5th important aspect of 'Integral Humanism is "The order advocated should be such that in no way must it disregard man, be an instrument in his full development, and protect cultural and other life values of Indian society. This is that protective line which in no circumstances must transgress the economic order. It clearly says that dignity of human person is of utmost importance. Human person along with life values and culture must be protected. The wheel of life, the wheel of universe is finally for the elevation of each and every human person. So the wheel becomes complete.

Arthashastra again and again speaks about protecting the values and culture, by allowing each one to practice one's dharma i.e. svadharma which helps elevation of oneself. Arthashastra uses the word dharma 150 times. It gives importance to practice of Vamashrama dharma. It allows to follow the duties of knowledge-wisdom seeker as well as the disseminators of knowledge. It helps to create knowledge-wisdom power. To protect and respect the teachers and lovers of knowledge - wisdom stressed in 'Vidya Samuddesha' prakarana of Arthashastra. Various professions including that of securities is respected in Arthashastra. Respect for four varnas is advocated as people of four varnas contribute to society in a meaningful way. Also the artists and courtesan women are recognised with due respect in the section which gives time-table to be followed by the leader, everyday.

Integral humanism also speaks about free education for everybody, and second concern is about good health. Arthashastra begins with scheme of education for the leader, so no doubt it was important for common people also, and in ancient Indian society education was provided without any fees. The goal of enlightened leader is well being of his people (praja sukhe sukam raja). As stated in Arthashastra it is the

leader, well educated, disciplined and bent upon the well being of all the people (praja sukhe sukam raja) and enjoys the power. (Vidya, Vinito raajaa, Sarvabhuta hite rotah). (1.6.17)

Section IV

Contemporary Relevance

Integral Humanism is not an 'ism' in the strict sense as Deendayal Upadhyaya himself was opposed to any ism. He always believed that, that which is truth and eternal could face the challenges of change and would not be rigid steel frame-work of any 'ism'. It means the context of the truth and consciousness is to be understood by the leaders in the contemporary period to make a plan of its implementation.

It would be once again reminding ourselves that Dharma centricity which is common to Vedic thought, integral humanism and Arthashastra "is not for the mastery at the outer world but for the mastery at the self the 'cit'. It is the very source of happiness." (Samasyaen-1179-89)

In all three philosophies 'Dharma' is not any religion, not even Hindu religion. It only means principles for virtuous life practice of values at social and political level. It also means balance life, sacrifice, harmony, interdependence and peace. Hence it is tolerant, harmonious model, accommodating diversity, plurality of all types into unity. It avoids extreme of consumerism as well as total sacrifice of sensual pleasure. It follows the balanced path of abhyudaya (material progress) and Nihshreyas (spiritual progress). It is the path leading to Universal value based life, full of respect, harmony and peace.

References : 'Integral Humanism' - text of 4 lectures delivered on 22nd to 25th April, 1965.

Also his writings - 'Samasyaen', and 'Disha' 'Manava dharma'.

Concept of Dharma in Deendayal's thoughts' - Chaturvedi Badrinath.

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Ed. - T. Ganapati Shastri.

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MYSTICISM IN MAHARASHTRA

The vision of the Self

So far we have discussed in a general way how the Mystics of Maharashtra stand apart as compared with the Mystics of the West. Let us now consider by reference to certain passages to show the two sets of Mystics inculcate the same mystical teaching. In the first place, so far as the Vision of the self is concerned, let us see how Jnanesvara on the one hand, and Tauler and Ruysbroeck on the other, describe it in almost indentical terms. Jnanesvara tells us *(Mysticism in Maharashtra,* P. 120) that "When the tree of unreality has been cut down, one is able to see one's self, one's own form. This is, however, not to be compared to the seeing of the reflection in a mirror which is simply seeing another man. The vision of the individual Self is as a Spring which may exist in its own fulness even when it does not come up into a well. When water dries up, the image in it goes back to its prototype ; when the pitcher is broken, space mixes with space ; when fuel is burnt, fire returns into itself; in the same way, is the vision of the Self by the Self. This is the Ultimate being which exists in itself, after reaching which, there is no return". Let us hear what Tauler says : "When through all manner of exercises, the outer man has been converted into the inward man, then the Godhead nakedly descends into the depths of the pure soul, so that the spirit becomes one with Him. Could such a man behold himself, he would see himself so noble that he would fancy himself God, and see himself a thousand times nobler than he is in himself" (Sermon for the Fifteenth Sunday after Trinity). Also let us hear what Ruysbroeck says: "Thanks to that innate Light," says "these interior men, these contemplatives, are wholly changed and they are united to that very light, by which they see, and which they see. Thus do contemplatives pursue the eternal Image in whose Likeness they

were fashioned ; and they contemplate God and all things in one, in an open Vision bathed in Divine Light" (L'Ornementdes Noces Spirituelles. iii 5). Similar is the teaching of the *Upanishads,* which tell us that when a man reaches the acme of his spiritual realisation , "he sees his Self, his own form, suffused in a halo of dazzling light" (Maitri Upanishad, II. 1-3). We may have a glimpse from these utterances as to how the great mystics of various ages and climes have an identical teaching about the vision of the self, which is the acme of their spiritual realisation.

Dr. R.D. Ranade

'Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal. Do this either by work or worship, or psychic control or philosophy by one or more, or all of there and be free. This is the whole of religion. Doctrines or dogmas or rituals or books, or temples, or forms are but secondary details'.

- Swami Vivekananda

N. G. Damle

Please Note

We request our esteemed readers to view this the photograph of revered Prof. Damle which had missed in the *olden days foreword* Section. The photograph is a rare collection. Please excuse us for the oversight.

KABIR'S POEM

रस गगन गुफश में अजर झरै ||टे||
बिन बाजा झनकार उठै जहँ,
समुझि परै जब ध्यान घरै ||1||
बिना ताल जहँ कमल फुलाने,
तेहि चढ़ि हंसा केलि करै ||2||
बिन चन्दा उजियारी दरसै,
जहँ तहँ हंसा नजर परै ||3||
दसवें द्वारे ताली लगी,
अलख पुरुख जाको ध्यान धरै ||4||
काल कराल निकट नहिं आवै,
काम क्रोध मद लोभ जरै ||5||
जुगन जुगन की तृषा बुझाती,
करम भरम अघ व्याधि टरै ||6||
कहै कबीर सुनो भइ साधो,
अमर होय कबहूँ न मरै ||7||

Divine nectar flows in the celestial cave.
There, the music plays without instruments.
You experience this in your meditation.
There the lotus blooms without water.
And the swan delights in frolicking there.
There is moonlight without the moon,
And wherever you look you will see swans.
At the tenth door there is clapping of hands,
As you behold the invisible Lord in meditation.
The thirst of age after age is quenched,
Kabir says, "Listen, my dear brothers,
You will attain immortality, never to die."

Courtesy: **Dr. R.D. Ranade's**
परमार्थ सोपान (Paramarth Sopana) http: //stevens ametz. com
7th Dec.2016, 2 p.m.

EXPOSITION

There is a very fine verse in Kabir : रस गगन गुफा में अजर झरै which we may now consider. We are told in the present One and possibly more plausibly that as a consequence of hearing the Anahat sound, the cells of the brain begin to discharge mellifluous juice in the lateral ventricle which becomes like a lake. So, here we see that the sound becomes the cause of which the mellifluous juice becomes the consequence. Those who have read Kant's Critique of Pure Reason know that there is something like reciprocal Causation : Anahat Shabda having its influence on the oozing of the mellifluous juice, and the oozing of Amirasa having its influence on the rise of the Anahat Shabda. These are the two sides of what Kant would call Reciprocal Causation. We are absolutely at our wit's end in discussing which is the earlier and which is the later. Another way of explaining the two phenomena would be from the point of view of their co-existence, but whether reciprocal causation or co-existence may be true, there must necessarily be between them a unity of apperception a *Homo Ousion* or a *Homo aitia*, call it the brain, call it the mind, call it the Self or Spirit if you please, the two phenomena cannot be explained without an ultimate unity.

Kabir proceeds to tell us that such a man in Samadhi enters the tenth cavity : रदसवें ध्द्वारे ताली लागी, अलख पुरुख जाको ध्यान धरै. This is a particular mannerism of Kabir in regard to the experience of God in the head. Tali might be interpreted either as Samadhi or even as key. In another place, Kabir says, खिरकी खुलवावो. The Lateral ventricle must be opened before one is able to see God. In a Kannada poem of the famous saint Vijayadasa we are told हरि करुणवेंबंथ कीलि कै दोरेयितु; the grace of God was the key by means of which he could unlock this lateral ventricle.

Whatever their rationale may be, we are placing these experiences of the great saints before our readers. There are two famous lines in the poem of Kabir which I do not know how adequately to evaluate or to praise :

काल कराल निकट नहिं आवै
काम क्रोध मद लोभ जरै ।
जुगुन जुगुन की तृषा बुझाती
करम भरम अघ व्याधि टरै ।

These two lines must be etched on his heart by every aspirant. What is the use of our Samadhic experience unless it resolves itself into psychological, moral, metaphysical and even eschatological consequences ? Terrific death is afraid to come near us when we are thinking about God. Lust, anger, arrogance and avarice must cease. Also, all desires, all actions, all illusions, all sins and all diseases must disappear. When such a State is reached, Says Kabir, true immortality is attained : अमर होय, कब हुँन मरै Theses are in short the moral and the psychological effects of spiritual realisation.

Courtesy: **Dr. R.D. Ranade's**
Pathway to God
In Hindi Literature

'Whoever is too great must lonely live, Adored he walks in mighty solitude, vain is his labour to create his kind, his only comrade is the strength within'.

Sri Aurobindo's Savitri : B K 4:2

THE MATTER AND THE SPIRIT

ಸಬ ಕಹತೆ ಈಶ್ವರ ಅಲ್ಲಾ
ಇದರ ಭೇದ ಯಾರಿಗೆ ತಿಲಿದಿಲ್ಲಾ ॥
ನಿರಾಕಾರಸೇ ಆಕಾರ ಹುವೇ
ವೇದಶಾಸ್ತ್ರಕೆ ನಿಲುಕಿಲ್ಲ
ಹಿಂದೂ ಮುಸ್ಲಮಾನ ಶಾಸ್ತ್ರ ಪಡತೆ ಹೈ
ಗುರು ಮನಿ ಕೀಲ ಸಿಗಲಿಲ್ಲ ॥

ಲಾಯಖ್ ಗುರುಕೋ ಜಬ್ ಢೂಂಡ್ ಲಾಕೆ
ಏನು ಬೇಡಿದ್ದು ಕೊಡಬೇಕಲ್ಲ
ತನು ಮನ ಧನ ಲೋಭ ಛೋಡಕರ್
ಆಗಬೇಕು ಗುರುವಿನ ಚೇಲಾ ॥

ಹಮಭೀ ಕಹತೆ ತುಮ್ ಭೀ ಕಹತೆ
ಮಾಡಬ್ಯಾಡರಿ ಮ್ಯಾಲಿನ ಶೀಲ
ಗುರು ಮಡಿವಾಳನ ಹೋಕರ್
ಬೋಲೆ ತೊಳೆಯಬೇಕ್ರಿ ಒಳಗಿನ ಮೈಲ

People recite: "Ishwar, Allah"
But knows none, their difference!
"Form" emerged out of the "formless";
Yielded never to the sweep of scriptures
Which Hindus and Muslims read,
How can it without the blessings of the Guru?

Going in search of the-proper Guru,
Forget not to fulfil his expectations of yours,
Forsaking body, mind, materials and greed,
Become the disciple of your Guru.

I too say and say you too,
Do not make your conduct uncouth;
Being the disciple of Guru Madivala.
Let the innocence cleanse the inner dirt.

Transcreated by
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THE BHAGAVADGITĀ AS A PHILOSOPHY OF GOD-REALISATION
FOREWORD

G. B. Badkas

This volume is a developed outcome of the lectures delivered in 1928 by the late Professor R.D. Ranade for the Rao Bahadur Bapu Rao Dada Kinkhede Lectureship Endowment. To quote the author himself- "The three lectures delivered at the Nagpur University were later extended to eight at Allahabad and Delhi which constitute Parts IV and V of the book, a portion of the last having been delivered as a lecture in the Rashtrapati Bhavan in April, 1954, under the Presidentship of Dr. Rajendra Prasad. The three lectures have been developed into eight in order to do justice both to the Nagpur University and to myself."

2. The late Prof. Ranade worked so devotedly on this book (his daughter, Shrimati Shakuntala Apte, tells us) that he "actually re-drafted a page just eight days before his passing away." As Dr. S. Radhakrishnan has elsewhere observed, Professor Ranade not merely taught Philosophy but lived it. With a confidence born of profound, life-long study of Philosophy and Mysticism (ancient, medieval and modern) and of personal spiritual experiences in the line of Self-realisation in which he was blessed by the grace of his Guru, the author gives his own estimate of this book in the following words: - "I think the present book on Bhagavad-Gita would in no way be less important than either my *A Constructive Survey of Upanisadic Philosophy* which has already been published or my work on "Vedanta as the culmination of Indian Thought" to be published by the Calcutta University, the three constituting a modem *Prasthana Trayi."*

3. The Nagpur University considers it a great privilege to have been called upon to publish this volume on "The Bhagavad-

Gita as a Philosophy of God-realisation, being a clue through the labyrinth of modern "interpretations" by so eminent a philosopher-saint as the late Professor Ranade especially from the philosophic point of view, that the intellect controls emotion. The important lesson we learn from these neurological discoveries is the necessity and value of perfect harmony and cooperation between intellect and emotion, *Jnana* and *Bhakti*. Criticizing Bergson's doctrine of the two sources of morality and religion, Prof. Ranade holds that there is ultimately only one source viz. Intuition. He also criticizes Bergson's E'lan as being a biological and not a spiritual principle. As far as Buddhist philosophy is concerned, Prof. Ranade is of the opinion that the spiritual illumination of Buddha consists in an actual mystical experience and that his Anatta does not negate the reality of the self. The essay concludes with the observation that it is only when humanity recognizes the Spiritual Principle that peace and harmony in the world may be established.

For a proper understanding of Yajnavalkya's Philosophy of Fictions it is necessary to grasp clearly the two fundamental principles underlying his philosophy - The first is the impossibility of making the knower the object of knowledge, and the second, modification made by Yajnavalkya himself in his Absolutistic solipsism by granting some sort of reality to the objective existence for psychological purposes. It is also necessary to determine the correct meaning of the particle 'iva' occurring in the famous passage in the second chapter of the Brihadaranyakopanishad यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति ।

A critical analysis and comparative study of Yajnavalkya's Philosophy of Fictions" and Vaihinger's Philosophy of "As if" shows unmistakably how diametrically opposed they are to each other, inasmuch as Yajnavalkya's Fictionalism is based on the firm foundation of Atmanic experience, while that of Vaihinger lands us

into mere sensationalism depriving, as it does, of all scientific discoveries and assumptions and reducing them to mere 'ficta'.

In this gem of a short literary essay on the "Meditations on a Fire fly", Prof.Ranade gives a very poetic description of the musings of a philosopher who lost himself into a reverie, while his attention was seized upon a fire-fly, that found its way into his room by chance. He feels that a fire-fly is a standing example of injustice of the world, because the world does not recognise its modesty and harmlessness. The fire-fly is the embodiment of unconscious virtue. If the fire-fly has light without, man has divine spark within!

"The Centre of the Universe" is one of Prof. Ranade's earliest essays written under the spiritual influence of Carlyle. The pluralistic conception of Spiritual Reality referred to therein forms the starting point of his philosophic thought. While once observing a cricket match on the play grounds of the Deccan College a thought arising from his peculiar spiritual experience flashed across his mind, that the whole universe might be regarded as full of spirit! The universe, he felt, is but an Infinite Circle with its Centre Everywhere and Circumference Nowhere. To come to know the Centre of the Universe, its Presiding Element, it has to solve the Problem of Problems.

Prof. Ranade has written a detailed review of Dr.Macnicol's book on 'Indian Theism' and Dr. D.R. Bhandarkar's monograph on Asoka. In the first he has criticized Dr. Macnicol's views regarding the un-Indian character of Indian Theism, his biased dislike of Advaitism and his contention about the impossibility of reconciling Advaitism with Bhakti. He however shows great appreciation of poet-saints of India and rightly refers to the importance of *Shabda* and *Guru* as Kabira's contribution to Indian Theism.

In his "Republic" Plato depicts a fine picture of a philosopher-king. Asoka may indeed be regarded as such a philosopher-king. As

an ideal king he ruled over his vast empire with one-pointed devotion to the welfare and happiness of all his subjects, in this and the next world. He made Buddhism the State-religion. But there was nothing dogmatic about his religious faith. Religious tolerance on the other hand is writ large in his Edicts. True Religion" says he, "consists in concourse or *Samavay*: where there is no friendliness of feeling towards another there is no religion. "Had he been alive today he would have most enthusiastically supported the Panch-shila doctrine of peaceful co-existence among nations". He did not negate nationalism; but he had a large cosmopolitan outlook which envisaged an equal opportunity for all humanity to realize the highest moral and religious ideal.

The last essay contains a very spirited defence of Indian Philosophy by Prof.Ranade against the unmerited attack on it by Lala Hardayal.

A bird-eye-view of the essays in the present volume (Part I), like the one we have taken above, is enough to show Prof.Ranade's learning and insight as also the moral and spiritual tenor of his philosophy. It is hoped that Part II of Prof.Ranade's collected essays will be published in the near future.

What is attempted in this Foreword is only a brief account of a few incidents in Prof. Ranade's life and some aspects of his philosophy and neither a detailed biography nor a comprehensive statement of his philosophical teachings. This deficiency might be made good, we hope by the publication, at an early date, of an independent volume on the *Life and Teachings of Prof. R. D. Ranade.*

G.B. Badakas
Vice Chancellor,
Nagpur University,

Ramanavami
17th April 1959

REMINICENCES BY ERSTWHILE SADHAKAS AND DISCIPLES

Athavani by Poojya Lalitakka

Once, Shri Gurudev received a card from his childhood friend in Jamakhandi. It was an invitation for the sacred thread ceremony (upanayan) of his grandson. Gurudev noticed a shloka printed at the top of the card. When Gurudev wrote back to his friend thanking him for the invitation, he couldn't help mentioning about the mistake in the shloka. His friend, who was particular about such finer points, had approached a vidvan (Scholar) for selecting a catchy and appropriate shloka. When Gurudev pointed out that there was a mistake, he visited the vidvan to confirm it. The vidvan studied the shloka minutely and agreed that there indeed was a mistake. Impressed, he also remarked, "Your friend must be an above par scholar. I had taken special care to choose the shloka".

Malakavva was a *namdharak* who used to prepare *'Bhakari'* (roti) in Inchageri math. She was a staunch disciple of Shri Bhausaheb Maharaj and was blessed with God -realisation very early in life. One day, while preparing Bhakari, she visualised the presence of God on the pan (tava). Fearing that God would get burnt she put off the hearth and stopped preparing Bhakari. Her husband complained to Shri Bhausahed Maharaj, who convinced her, "God comes to no harm in any way. You can see the reflection of the Sun on the water bodies. Does he get wet? It is in the same way. God is everywhere. In fire. In water. He is beyond any harm. He is Omnipotent and Omnipresent."

***

"A MYSTIC'S POST-ECSTATIC MONOLOGUE"

(Earlier Printed in Pathway to God 1966 Vol I No. 1)

We may give a brief account according to the New Upanisads of the experience of a mystic when he comes out of Samadhi where he has enjoyed communion with God, in terms of the experient himself : "I am not the body and therefore there can be no birth and death to me. I am not Prana, and therefore there can be no hunger and thirst to me. I am not Citta and therefore I can have no grief and infatuation. Again, I am not the Agent and therefore there can be no bondage or freedom to me. I am without six Kosas, without affections, feelings and desires. I am beyond all feelings of respect and disregard, existence and non-existence and all distinctions vanish in me. I resort to nothing, and things beautiful and ugly do not exist for me. I am above all colours and signs. I am incomprehensible, invisible, and inconceivable. I am above all names and forms, and beyond time and space. I am the object of worship for the Vedas, and of investigation and determination for the Sciences. I reside in cilla, am thought incarnate and yet beyond them both. I am changeless quality less and desire less. I am without any parts without any stains and blames. I have no beginning or middle or end, am unattached, and without any limitations. I have destroyed illusion and am all-perfect. I am ageless and immortal, Self - refulgent and self - existent. I am one without a second and without limitations. I am the creator, protector, and destroyer of the worlds. I am the Lord and Governor of all, the great poet and the supervisor of all actions. I favour all persons and am the sole object of love to all. I am the eye of the eye, the all-seer, with eyes everywhere the witness of darkness and yet beyond the reach of darkness. I am divine, eternal and immovable. I am the internal Self of all dwelling in the hearts of all. I am supreme of all, very ancient and ever-abiding. I am lustrous, bright, and most beautiful of all. I am omniscient and omnipresent, and immanent in the universe, as sugar in the sugar-cane ; yet I am greater than the

universe. I am all-powerful, and the protector of all beings. I am quintessence of all existence ; I am to the world what oil is to the seed, or butter to the butter-milk or fragrance to flower. I am pure knowledge, and the highest joy, and peace incarnate. I am ever free and perfect, the Supreme spirit, and verily the Brahman which is Existence, Consciousness and Bliss. All creation, including the insignificant worms as well as Brahma, exists in me as waves on the face of the sea; and yet I desire for no object, just as the sea does not desire for water in the waves. I am the informer and witness of the body and continue even when the body perishes, as does the Sun when the jar, which he makes visible, is destroyed. I am beyond good and evil, and transcend all the injunctions of duty. I am subtler than the subtle, and greater than the great. I am the manifold of the world, the primal principle, the golden Purusa, the God Siva incarnate. I am without hands and feet, possess enviable power, see without eyes, and hear without ears. I know myself, and there can be no knower of me. I am the king of the spiritual world. I sit on the pedestal of the Self. I think of nothing but of my own Thought'.

By. Shri. Gurudev
Dr. R.D.Ranade

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PHILOSOPHY FOR THE YOUTH

Philosophy aims at setting you free. Free from pressures and worries, free to grow, free to be more yourself. It's not so much the events in life, but the thoughts and feelings about them that create the world we live in. Why do people respond to the same situation in completely different ways?

Philosophy is all about inquisition to which there is at present no agreed or understood answer. Philosophy is about argument—putting a point of view that raises doubts or questions about another. Philosophy is about the use of rationality. Philosophy is about reflection on the nature of things. Philosophy is about opening up to possibilities.....

"Become aware of where you are right now. Be aware of any expectations or concerns that may be present in the mind or heart. We are all governed by habitual thoughts and feelings which we've built up throughout our lives maybe by family influence or social impact and some others we've picked up from goodness knows where and they can take control of our lives and thought process.

Many times we are all caught up in that mystical imaginary thought of "Life will get better when... I'll begin studying when... Life was better when... " our eyes firmly fixed towards the next magical "if" and "when" moments, that we overlook the beauty of the present and the opportunities the " present" has given us. Or perhaps we become captivated with pessimism, conjuring up devils in our minds that blur our vision robbing us of experiencing the "Present". Likewise being in a stuck state of past glory or failure prevents us from appreciating new ventures and opportunities. Dwelling in uneasy memories of the past obstruct the dreams of the future and the ability to convert the dreams into action. Staying present, being content and living in the "now" is really challenging for many, but here are some ways of enjoying the "now" and designing your "tomorrow". It is important for youngsters to have increased awareness, deeper meaning, harmony, contentment and a greater sense of the connectedness of all things in their lives. The ultimate aim is realization of the Self and a balanced and useful life. A few practices will help you get there:

- Avoid doing too many things at the same time; instead focus your energy on a particular task on hand and you will find that you will be able to accomplish more with excellence and effectiveness, than if you tried to fit in a number of inconsistent priorities.
- Give yourself time o think. The youth lot is in a lot of hurry. You have to calm yourself down before taking action or making drastic choices based on erratic emotions or irrational thoughts. There is always time in any given situation to stop, pause and breathe.....And then plan.
- Nobody likes change. When changes occur, we often end up comparing and wanting things to be what they once were, but life is made up of seasons and being content with who we are and what we have is important to be able to move on from the past and design a future.
- Each one of us has had a 'Good time" and a "bad time" too. Focus on the good times! At the end of your day why not count your blessings, cherish the old wonderful moments and allow positive experiences and relationships to be your focus. No day will ever be perfect and sometimes they may be very dark and lonely but choose to focus on happy moments, rather than painful ones.
- It can be easy to be overwhelmed by the future or feel tortured by the past, but focus on the moment. You are not "there", you are "here". Look around and ground yourself in the moment.

Although this process leads to a sense of direction, it also leads to more questions being posed. This is a common ground for philosophy—it does not come up with readymade solutions. You need to take control of your own life and be responsible for your own actions.

"The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

— Elie Wiesel

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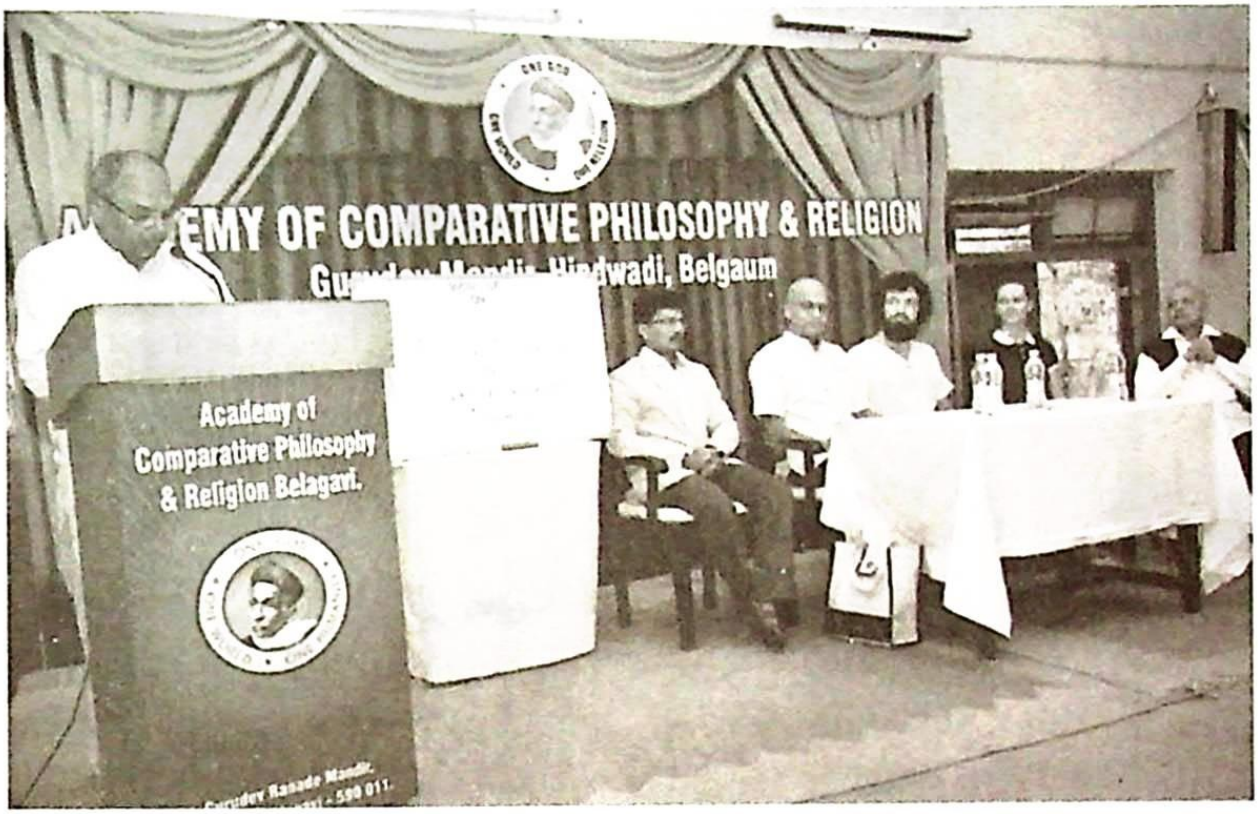

ACPR has been rendering yeomen service in spreading the knowledge of universality by seeking its guidance from Shri Gurudev. On 11th Jan. 2017 study & Teaching of yoga, 1-Day discourse and Interaction was conducted. Dr. Neel Kulkarni, exponent in Adhiyoga Sutra, Authentic School of yoga, USA delivered a lecture and Mr. Slava of St. Petersburg, Russia demonstrated some difficult yogic exercises with ease and agility. Dr. Ravi Patil, of Vijay Orthopedic & Trauma Centre Belagavi was in the Chair.

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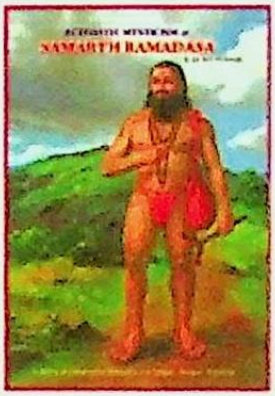

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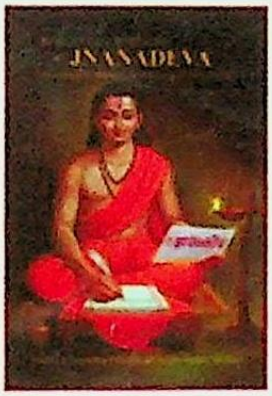

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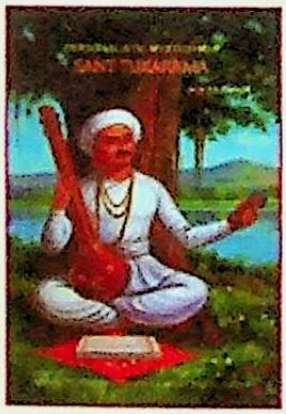

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